THE

Western Conference News Letter

Volume 3 APRIL, 1907 Number 2

Published monthly, except July and August, by the
WESTERN UNITARIAN CONFERENCE
175 Dearborn St., Chicago. Telephone, Central 1917
Rev. W. M. Backus, Secretary.
Subscriptions, twenty-five cents per year.

Entered at Chicago, Ill, as second class mail matter.

Sheltered by the church of their faith, not many of our people know the rabid hatred that many entertain for our denominational name. To one who goes much abroad among other peoples it is quickly apparent that, through ignorance of what we stand for, we are disliked by those who should be our friends. There is a wise saying that runs as follows, "Give a dog a bad name and then kill him." This is very expressive of human prejudice and conduct. Those who gave us the bad name are those whose friendship we can well afford to do without, but we cannot afford to spare those who dislike us through ignorance. A celebrated orator, in praising a statesman, said, "We love him for the enemies that he has made." Those who believe in progress should love us for the enemies we have made, for they have ever been the foes of progress. Hated Unitarianism has a record that is the most glorious of any achieved by so small a sect in the history of the world. Mr. Brice, in his "American Commonwealth," says that while small numerically the influence of the Unitarian Church in America has been way out of proportion to its numbers. There is no reform movement in which many of the leaders have not been Unitarians. The leaders in scholarship are of this free form of faith. It cannot well be otherwise for those who have the attitude of mind that makes them forwardlookers must have for their religious home a sect that encourages this same attitude in religion. It is our glory not to be great in size, but the home of those who are free and who achieve in their liberty the welfare of their fellowmen.

Not all of our people realize the significance of our gospel. Many speak of the liberality of some so-called orthodox preacher, when in reality his liberality consists in his denial through silence or otherwise of a few outgrown dogmas such as endless punishment and vicarious atonement. To them there exists but small need for a Unitarian church where there is a preacher of this type. Now this shows an entire misconception of our mission, for this minister continues to preach the old conceptions of life with all the sanction and vigor taken out. What we are trying as a church to do is not to destroy old beliefs, that is but an incident, but to place before men a new conception of life with a sanction for right conduct that is in the nature of life itself. When men realize the truth of this conception the old beliefs, being outgrown, will die of themselves. The essential point in this new belief that Unitarianism has been for several decades trying to impress upon men is the oneness of life and that the line of cleavage between God and men in the old theology was imaginary and that life is to be considered and lived as a divine thing, an unfolding exhibit of the God-life. This theory is received among men with more acceptance under other names than ours, but it is not proclaimed with the same purity under them. Those who should be our friends accept this doctrine, but condemn Unitarianism, unaware that its first proclamation by a Christian sect was by us.

Recently the writer had occasion to visit a city in which a noted revivalist had been holding meetings. All of the churches in the city had taken an active part through their members and ministers. One of these ministers professes to be liberal. He tells the liberal people in the city that he is a Unitarian in his belief. He says that of course he has occasionally to preach a sermon such as the old mossbacks want because they pay the bills, but the liberals must pay no attention to those sermons, because he does not believe the doctrines taught in them any more than they do. During the meetings he influenced several liberals to go to the "mourners' bench" by using this truly noble argument, "You are in business here and it will not pay you to stand out against the sentiment of the community." One business man that he approached with this argument informed him that he would starve before he would be such a —— hypocrite, and I had full sympathy with the adjective. It is hard in trying to start a new movement to overcome the fear of boycott or social ostracism that the old faiths exercise over the liberal-minded people of the community. People who are Unitarians in communities where it is respectable to be such do not realize the courage it requires to face an adverse public opinion. It is only the man with courage and vision who stands by his colors under hard conditions. That there are many such, and that the conquest of our ideas is creating new ideals are reasons why we should take fresh courage and go forward.

The programme for the Detroit Conference is nearly complete and will be published in next month's News Letter. The Conference will open with a board meeting of the National Alliance. The Detroit friends are making plans for giving us a royal good time. Let us give them the opportunity.

DOES RELIGION MAKE MEN COWARDS?

"A chain-letter in the form of prayer" is being scattered broadcast over the land. Originally, this letter purported to have come from Bishop Lawrence of Massachusetts. The Bishop, however, disclaims all knowledge of it. This makes the case a great deal worse: it is known to be a fraud; still, well-meaning people go on circulating it, evidently with much energy. The prayer runs thus: "Oh Lord God, we implore Thee to have mercy on all mankind; keep us from sin, and take us with Three through eternity." The request that accompanies this prayer is, that each recipient is to send nine copies of it to so many different friends,—one each day for nine consecutive days. The concluding words are: "He who will not do this, will suffer some misfortune; but he who will do this, will, on or before the tenth day, experience some great joy, and will be saved for all eternity."

Let us look at this piece of literature. We will say, that several months ago, somebody, at the eastern border of our land started this series of letters. Evidently, by now, it is safe to assume, the thing has been sown, thick as thistle-down, to the western limits of America. Just what is it that the originator of the letter sanctions, and wishes to be multiplied, perhaps, a million times? "He who will not do this, will suffer some misfortune." This is a threat. It appeals to fear in man. God will inflict some punishment on him who refuses to further a man's arbitrary scheme of salvation. Hundreds of thousands of the people,—myself included,—are asked to perpetuate an old-time conception of God, as a monster.

Fear has always been a busy agent in religion. Indeed, the thing may be expressed in larger terms. Fear is one of the principle ingredients of life. We are all of us dominated by some nameless terror,—from the cradle to the grave. Most of us do not habitually smile. We are never quite at ease. We are fearful, lest we may not make a living; or, having made one, we may lose it. Excepting its father and mother, the babe is instinctively afraid of all the world. In manhood, life assumes an awful aspect: below all the restlessness of our age, is the feeling of fear. In old age, the imagination runs riot with a thousand evil apprehensions. We are forever brooding over difficulties that never come to pass.

Thus, it is not strange, that "religious terrors are incident to all faiths, in all lands." Plutarch says of the Greeks, "wherever in Greece atheism had not rejected the idea of God, the mind of man was haunted by terrible religious fears." He might have brought the same charges against the gods of Rome,—Jupiter,—the god who sent down lightnings, impregnated the atmosphere with fever and pestilence; Mars, the killing god, whose special field was war, hurling his spear at the foe; Saturn, he who made perpetual demands upon the fatness of the land; Hercules, "on whose great altar in the cattle-market, the Roman citizens laid a tenth of their property, for the purpose of obtaining the god's favor." Frederick Henry Hedge, in his "Reason in Religion," describes the religious atmosphere among the Brahmins and the Buddhists as surcharged, from age to age, with a merciless annihilation.

No less uncertain is the ground among the Hebrews. Such phrases as "fear of the Lord," or "the anger of Jehovah," or "the wrath of the Lord," are met with, times almost without number. No man could hide himself from the consuming wrath of Jehovah. The winds, hail, thunder-bolts, pestilence and famine from the Lord would track the sinful man. Defeats in battle,—the swarming over the land of foreign hosts, of armies of locusts were attributed to an angry God. "Fear God, for His anger endureth forever;" and "God is a consuming fire."

Statues and paintings of old, representing the gods, almost without exception, are those of creatures that leered and were repulsive,—beings that throttled, burned, devoured,—creatures of many wings, fire-emitting, glorying in human sacrifice,—often with the grin of drunkenness on the face. Chinese idols are, for the most part, diabolical. Assyrian or Egyptian gods, made of mud, are frightful in their hideousness, —creatures with horns, or mouths that reeked with human blood.

Christianity was the first rift in the storm-cloud. But the Christian church! Wars in the name of the cross,—the stake, St. Bartholomew's,—the Inquisition,—modern heresy trials,—all have substantially the same underlying motive,—the creation of fear in religion. Not long ago, somebody, in one of our papers, caricatured our modern conception of God: an old gentleman,—a giant, sitting on a great chair, with unkempt head, stretching over the world a vicious-looking rod, smiting here and there,—driving the nations on, like some muleteer. This is substantially the conception of God which the "chain-letter" is asking us to spread among the masses.

This old, terrible apprehension of Deity is shown by the fact, that the primitive man turned the fearful things of the earth, the destructive forces of nature, into gods. Objects grotesque, repellant, unsightly, devouring,—these were worshiped as deities. The early gods were deifications of things that burned, drowned, blasted,—the sun, the ocean, fire, beasts, darkness, the thunder, the snake, the crafty cat, the river with its periodic inundations, the flame that spared not man, nor his cattle, nor his habitation.

The character of one's prayer best reveals the nature of one's religion. Professor Coe says, "when you have told what a man's prayer is, you have told what his

religion is. Men agonize in prayer, as if the God addressed had a heart of stone. Men wrestle with God, as if He grudgingly bestowed. Men storm the gates of heaven,—by violence try to persuade God to do certain things, as it were, against His will. The implication is, that God doesn't know, doesn't care, is hostilley disposed.

How are we to reconcile this terror-creating element in religion with the fact that we are in a world in which cowardice is at a discount? Cowardice is not the natural fruit growing on the tree of life. The world has no use for the coward. History brands him as the meanest of all creatures. We detest the man who can not look us squarely in the face. More than all, we despise the coward in thought. What then of the original fear in religion?

Religion is an evolution of human life. It grew up out of the soil of humanity,—like family-life, or school-life, or government. Of course, the germ of religion was among the foundations in human nature. Something had to thaw it out. Fear was the quickening sun that stirred the soil and sprouted the seed. Fear created the first gods. But, there are some things needful in the early history of any institution, which things, afterward, when the institution has grown strong, may be laid aside. The foundation of the purest marble monument is just plain mud. The early history of family-life is full of abominable practices. It is just so in religion. The foundations needed to be laid; and fear was the handy tool. But, we have reached a time in which love and not hate is recognized as the heart of Deity. Our sense of oneness,—our sense of sameness, of ourselves and God,—our sense of sonship,—of our close and intimate relation with the Infinite,—this "casteth out all fear.'" And as religion grows still more real and more refined, we no more tremble when we approach God, no more than we shake when we approach some best beloved of earth. Fear in religion,—the perpetuating of cowardice, is a vestige of an old barbarism,—a sign of human nature's unripeness. The consummation of religion is faith, hope, love.

If any of you, like myself, have received a copy of that fear-for-God perpetuating letter, I hope you have done with it, as I did,—consigned it to the waste-paper basket.

J. H. MUELLER.

Bloomington.

AN ETHICAL ADVANCE.

It is apparent to one with ordinary powers of observation that the main theological contentions of Unitarianism are even now acceded to by thinking men—the scholars of Christendom. Even in those churches, having creeds of the most rigid type, there is quite a freedom of thought, and in almost all of the churches of the cities, there is an acceptance of the results of the Higher Criticism, and of the scientific methods. The achievements of Unitarianism have been of a high order. Historically considered, it was a stupendous task, the proving to the world the validity of our intellectual and moral protest against the cruelty and bigotry of the creeds. It was a task of supreme importance to the world, for it brought freedom to the intellect, and broke forever the bonds that held the mind to a dead past. The Bible became a book of real merit, and its treasures were opened to the understanding. It could be reasoned about, and has taken its proper place as a book of religious literature.

But it was not enough to win the conflict for a more rational and humane system of theology. It remained for the leaders of the Liberal thought to harmonize the revelations of physical science with the revelations of spiritual science. The microscope, telescope and spectrum analysis gave us a new earth and a new heaven, or at least the old heaven ceased to exist. Astronomy, geology, anthropology and philology, all united in declaring the world and the human race very ancient. It was feared that science had destroyed Religion; but, in fact, it had only felled some of the "dead timber," those things "left standing over," and the second great triumph of the Liberal thought was the discovery of the fact that Religion was aided by the revelations of science. Some of the greatest scientists are profoundly religious, but their religion is not credal nor dogmatic.

Life is ever confronted with new problems. No sooner is one question fairly well decided than another one presents itself. Our reason holds perpetual court, and we must render a decision of some kind. Great moral questions, of national importance, have again and again been evaded by the church, of the past, or it has openly espoused and defended the wrong, because it was of Divine origin. The Pope was such by divine right. The king was king by divine right. The slave was a slave, because slavery was sanctioned by the Bible, and was a divine institution. Human rights were not considered of any special importance, and the reformer might die in the dungeon and the slave might die at his task,—the divine order must be maintained. The liberator of the human mind from the thralldom of superstition and fear, was wrought largely by our Unitarian forefathers. The hammer strokes that broke the fetters of the black men were given by such men as Garrison, Phillips, Lovejoy and Parker.

Today we are face to face with new conditions. Lowell tells us

"New occasions teach new duties,
Time makes ancient good uncouth."

We are living in a new age, the age of steel, steam and electricity. The mind is bewildered with the stupendous strides which modern industrial development has taken. We are drunken with success, we boast of our wonderful prosperity.

But I fear we have forgotten the high ethical ideal, and have lost the moral sanction that should attend every triumph.

We claim to be a Christian nation, but we must build larger and yet larger battleships to police the seas and to keep other Christian invaders out. We send out millions of wealth, in our foreign trade, yet

our own children cry for bread and clothing. The world of Labor,—the men at work in the mills, mines and factories; the women and children whose lives are lives of black despair and ceaseless grind,—is waiting, watching, hoping that the *church,* that human institution for accomplishing divine ends,—will be as moral, as just, as was its founder.

Prof. Foster has already pointed out the fact that it is not enough for the individual to believe in immortality. There is not, necessarily, any relation between that belief and a sense of the ethical imperative. The greatest tyrants and most ruthless persecutors believed in immortality, but they acted like fiends.

The impending ethical advance of the church is here. We talk eloquently about the brotherhood of man. Jesus taught this doctrine. It is proclaimed by science, to be a fact. We are under compulsion of loving our neighbor as ourselves. Bear ye one another's burden, and so fulfill the law of Christ. Jesus came to minister, to serve, and if the church of the living God is to fulfill its mission in the world, it must imitate him in his love for justice as well as in his spiritual teaching.

What the world needs is *justice,* not charity. "If a man is at heart just, then in so far is he God; the safety of God, the immortality of God, the majesty of God do enter into that man with *justice.*" And the great ethical advance to be taken by the church,—the Liberal Church,—is to live for a higher, a finer justice; to devote its splendid energies to the advancement of human happiness, human justice and human love; to feel the kindling fires of a mighty enthusiasm for the poor, the meek, the helpless; to give itself unreservedly to the deathless cause of humanity.

In a truly Christianized commonwealth, there will be neither ferocity nor bloody retaliation. Today, with the enlightenment of science, poverty, and its attending ills, is as preventable as a pestilence or a famine, had we but a finer sense of justice, and love for each other. The great democratic movement, inaugurated by Jesus, will come in its fullness, in answer to the demand of the enlightened Christian conscience; it is synonymous with the Kingdom of Heaven, one of the steps to which is the new ethical advance.

Buda, Ill. E. H. Barrett.

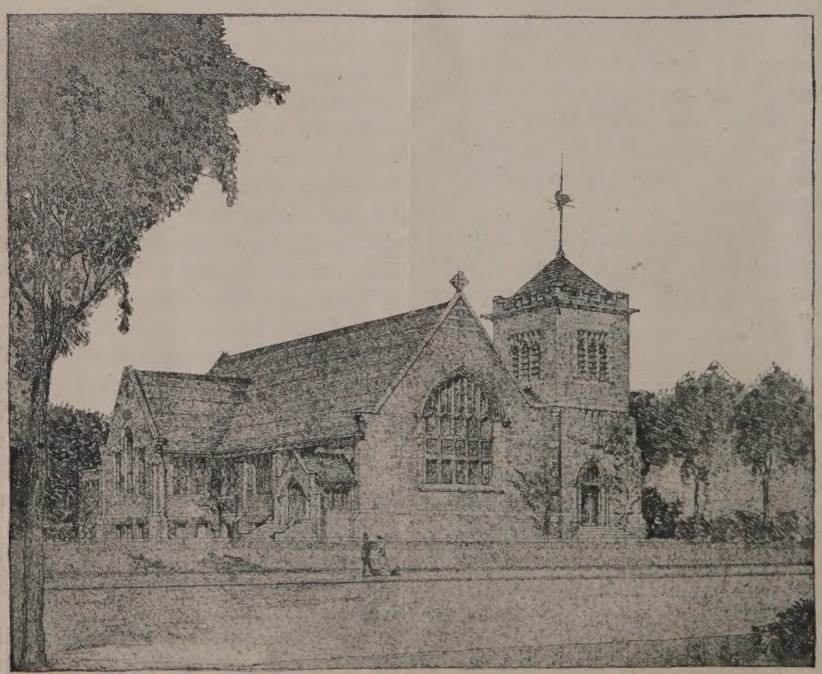
AMONG THE CHURCHES.

Rev. C. W. Wendte is to visit the West in the interest of the International Council that is to meet in Boston next September. He is to visit a number of our churches and to be present at the Conference at Detroit.

Ord, Neb.—Rev. E. S. Treworgy's resignation, to take effect May 1st, has been accepted by this church. Mr. Treworgy has rendered fine service in this outpost of our faith, and it is with much regret that his people part with him.

Rockford, Ill.—Word comes that Rev. R. C. Bryant has resigned because of ill health. It is very unfortunate that the steady work of this vigorous society should be interrupted by a change of ministers. Mr. Bryant's many friends regret the cause.

Brookings, S. D.—An organization of a Unitarian church has been effected here. Ever since the movement was started we have looked forward confidently to this event. Rev. Rett E. Olmstead had given confidence by his regular visits to the little group of liberals until they felt the necessity for organized effort.



New Edifice to be erected by Church of Messiah, St. Louis.

Cleveland, O.—The house occupied by Mr. and Mrs. Simons was destroyed by fire recently with a large loss of household effects. The sympathy of their many friends will go out to them because of the loss of the household familiars that association has rendered priceless.

Pipestone, Minn.—Rev. R. E. Olmstead has been visiting Pipestone for some months, ocacsionally, to see what prospect there might be for a liberal movement there. He has received so much encouragement that he arranged a series of meetings with Rev. F. A. Gilmore, Rev. E. S. Hodgin and W. M. Backus assisting him. These meetings were held March 28-31 with such good results that a Unitarian society will be formed at once.

Davenport, Iowa.—Rev. A. M. Judy has resigned from the pastorate of this church to engage in farming. Mr. Judy does not wholly relinquish his work as he will preach one Sunday each month and conduct the study classes and teachers' meetings. He has given twenty-five years of self-sacrificing labor to the Davenport Church and it is fitting that he should have the relief that will come from the assistance that an associate minister will give. The Davenport people do not feel the severance of pastoral relations as they would if he were not to remain with them.

St. Louis, Mo., Church of the Messiah, Rev. J. W. Day. Contracts for the new church have been let and ground will have been broken before the publication of this notice. The estimated cost is $80,000, and counting the sum received for the church sold last summer, seven-eights of this sum is already assured, the apeal for subscriptions having been issued only a fortnight ago, which warrants good hope that the building will be completed free of debt. The location is the most advantageous situation in the city, in a group of important public buildings on Union avenue, which extend from Delmar avenue to the suburban track. Our lot is one block north of Delmar avenue, which is the main east and west artery of the city, on the northeast corner of Morgan street. The architects are Mauran, Russell and Carden, who are also building two other churches in the vicinity, and the senior member of the firm is President of our Board of Trustees. It is expected that the church will be completed in the course of another season. The memorial windows and tablets taken from the former church will be placed in the new church.

Field Notes—The secretary has made no report of his work in these columns since January first. The Sundays of the month of January and the first two weeks of February were spent with the church at Green Bay, to which he was called. The last two Sundays in February were devoted to a visit to the church at Sioux City. This strong society is very prosperous. Its congregations were never larger in its history. On the Thursday evening preceding the second Sunday the secretary preached in Ida Grove. He found the friends here much discouraged over removals and losses, but determined to hold together as best they may. He visited Cherokee and preached Sunday evening, February 25th. This society has a bi-weekly Sunday evening service, conducted by Mr. Powers of Sioux City, at which there is a good attendance. The first Sunday in March the secretary preached in Davenport in the morning and at Iowa City in the afternoon. The Iowa City Church has been without a minister since the sale of the church building. In the fall active work will be renewed in this important place. The Y. P. R. U. has maintained its work, as has the Alliance. The second Sunday was used to preach in the morning at Buda, Ill., and in the evening at Kewanee. The movement at Kewanee is of promise. The third Sunday was devoted to a visit to the Pleasant Hill Church at Serena. The fourth Sunday was spent in Michigan, in the morning at Grand Rapids the secretary met the only Holland congregation of our faith in this country, and the Grand Haven friends in the evening. Following this Sunday he preached Tuesday evening at Decorah, Iowa; Thursday in a series of meetings at Brookings, S. D.; and Friday, also Sunday, March 31st, at Pipestone, Minn., where a new society is being organized.

St. Louis, Mo.—The Unitarians in St. Louis and Alton are rejoicing in the certainty that Mr. Backus is to retain the position of secretary of the Western Conference. It is clearly a case of "the right man in the right place," and also of "the greatest happiness to the greatest number." To give up the special work of one parish for the general work of the secretary was a great advance.

The people of Unity Church had their last Sunday evening Bible-Study meeting on March 17. Mr. Day gave a most instructive talk on "The Fourth Gospel." After giving a fine appreciation of its religious and literary value, and citing passages which are unsurpassed in the Scripture, he proceeded to point out its anachronisms and discrepancies. He called attention to its philosophical tone, and also to the fact that it represents Jesus more as a god and less a human being than the Synoptic gospels depict him.

In the discussion which followed, Mr. Day told of reading an orthodox minister's remarks upon the "higher criticism" which for liberality would do credit to a Unitarian. Bue, he added, that if this man's creed were questioned he would be found very jealous for his faith. Mr. Dodson asked, "May we not hope, in time, that some of these liberal ideas may percolate through the orthodox conscience?" Mr. Day replied, "Percolate is hardly the word; they are sealed in water-tight compartments." (Laughter.)

It has been quite definitely settled that the Unity Alliance Branch will be able to present Mr. Wendte as an attraction for their Neighborhood Meeting on May 3rd. He promises them a lecture on the work of the International Council to be held in September in Boston. No doubt this will be a valuable forecast of the Conference.

V. B. Mersereau.

DIRECTORY.

A Directory of the Independent chuches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of Service 11 A. M. Rev. George R. Gebauer, Third & Alby Sts.

Ann Arbor, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Henry W. Foote.

Broken Bow, Neb.—The People's Liberal Christian Society. Hour of service, 7:45 P. M. Rev. L. F. Harman.

Buda, Ill.—Union Christian Society. Hour of service, 10:45 A. M. Rev Ed. H. Barrett.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M. Rev. Hedley Hall, Moline, Ill.

Chicago, Ill.—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. Fred Alban Weil, 1535 Adams St.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1285 N. Halsted St.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hours of service, 11 A. M. and 7:30 P M. Rev. Franklin Baker.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Arthur M. Judy, 1708 Perry St.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church. Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Mary A. Safford

Duluth, Minn.—First Unitarian Church. Hour of service, 11 A. M. Rev. Kerby S. Miller.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 11 A.M.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. Hour of service 7 P. M.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. T. Clinton Brockway.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M. Rev. Ernest C. Smith.

Hobart, Ind.—First Unitarian Church. Hour of service, 7:30 P. M. alternate Sundays.

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Frank C. S. Wicks, 17 Michigan St.

Iowa City, Ia.—All Souls Church. Hour of service, 11 A. M.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy.

Kansas City, Mo.—All Souls' Church, Baltimore Ave. and Armour Boul. Hour of service, 11 A. M. Rev. Charles Ferguson, 3519 Flora Avenue.

Kenosha, Wis.—First Unitarian Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 427 Congress St.

Keokuk, Iowa.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. M. Rowena Morse.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1140 Ohio St.

Lincoln, Neb.—All Souls' Church, Twelth and H. Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D. St.

Louisville, Ky.—Church of the Messiah, Fourth Ave. and York St. Hour of service, 11 A. M. Rev. William H. Ramsay, Alta Ave.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M. Rev. B. A Hills.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. J. C. Hodgins, 682 Astor St.

Minneapolis, Minn.—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. E. Stanton Hodgin.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M. Rev. Hedley Hall.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Congregational Society. Hour of service, 10:30 A. M. and 7 P. M. Rev. H. Van Ommeren.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass streets. Hour of service, 10:45 A. M. Rev. Newton Mann. P. O. Box 63.

Ord, Neb.—*People's* Unitarian Church of Ord. Hour of service, 11 A. M. Rev. E. S. Treworgy.

Pueblo, Colo.—Unity Church, Court and Ninth Sts. Hours of service, 11 A. M. Rev. W. S. Nichols.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service 10:30 A. M. Rev. C. F. Elliott.

St. Joseph, Mo.—Unity Church, Ninth St., between Edmond and Felix Sts. Hour service, 8 P. M. Rev. J. H Jones.

St. Louis, Mo.—Church of the Messiah, Boyle Ave. and Olive St. Hour of service, 11 A. M. Rev. John W. Day, 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 48 Nicholson Place.

St. Paul, Minn.—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. and 8 P. M. Rev. Richard W. Boynton. 414 Ashland Ave.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service, 7:30 P.M

alternate Sundays. Rev. B. A. Hills.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones.

Washta, Iowa.—Unity Society. Service and Sunday School every other Sunday at 2 P. M. Miss Carrie Hoffman Secretary.

Wichita, Kan.—First Unitarian Church. Hours of service 11 A. M. and 6:30 P. M. Rev. W. S. Vail, 1116 Bitting Ave.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service M. Rev. Roegno Peturrson, 582 Sargent Av

Winnipeg, Manitoba.—All Souls' Unitarian Church, Manitoba Hall. Hour of service, 7 P. M. Rev. H. F. M. Ross, 297 Redwood Ave.

"Let us all join hands and help for to-day we are alive together."

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Charles T. Catlin, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty fourth St., New York.

Vice-Presidents—Mrs. Emma Noble Delano, 6531 Yale Ave., Chicago, Ill.; Mrs. John Boyd Davis, 530 Majestic Bldg., Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowshiip.

The Chicago Associate Alliance of Unitarian and Other Liberal Christian Women.

Mrs. W. M. Backus, President, 1519 Adams St., Chicago.

Mrs. O. C. Baker, Secretary, 6565 Yale Ave., Chicago.

Miss Frances Le Baron, Chairman of Postoffice Mission, 921 Walnut Street, Chicago.

Composed of the branches in Church of the Messiah, Unity Church, Third Church and First Swedish Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Mrs. Wm. S. Sampson, The Auburndale. Mt. Auburn; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President, Mrs. Mary S Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. C. E. Kennedy, 1886 E. 87th St.; Secretary, Mrs. Martha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Helen Morgan, 432 Fifth St.; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. Ida B. Cooper; Secretary, Miss Leora Thompson, 469 McKinley Ave. Meetings alternate Sundays at 2 P. M.

Toledo.—Toledo Branch Womans' Alliance. President, Miss Florence Dority, 2222 Parkwood Ave.; Secretary, Mrs. Sidney Cooke, 133 Melrose Avenue. Meetings Friday at 2 P. M.

MICHIGAN.

Director, Mrs. Hiram Marks, 415 Woodward Ave.

Ann Arbor.—Ladies Union, First Unitarion Church. President, Mrs. W.H. Pettee, 554 Thompson St.; Secretary, Mrs. Frank Leverett, 312 N. Thayer St. Meetings every Wednesday at 2:30 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Detroit.—Detroit Branch Congregational Unitarian Church. President, Mrs. Hiram Marks, 415 Woodward Ave.: Secretary, Mrs. David MacKenzie, 861 Cass Ave. Meeting third Friday at 3 P. M.

Mount Pleasant.—Ladies' Union, First Congregational. President, Mrs. A. Borden; Secretary, Mrs. Dr. Getchell. Meetings alternate Tuesdays at 2 P. M.

Onsted.—Woman's Alliance People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P. M.

Sherwood.—Women's Alliance. Unitarian Church. President, Mrs. L. Maud Wilcox; Secretary, Mrs. E. J. Swain. Meetings first Thursday of every month at 2 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. J. R. Cavanagh, 2102 N. New Jersey St.; Secretary, Mrs. Frank S. C. Wicks, 17 E. Michigan St. Meetings first Monday of each month at 2:30 P. M. Third Mondays at 3 P. M.

ILLINOIS.

Director, Mrs. Abby Bigelow Foote, 1622 Oak St., Evanston.

Alton.—Ladies' Aid Society. President, Mrs. H. J. Bowman, 12th and Langdon Sts.; Secretary, Mrs. George R. Gebauer, 102 W. Third St. Meetings alternate Wednesdays at 2:30 P. M.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Miss Belle Macfarland, 220 E. Forty-eighth St.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. Sarah Baxter, 387 N. State St.; Secretary, Mrs. Laura M. Green, 1917 Oakdale Ave. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. C. D. Wescott, 5735 Washington Ave.; Secretary, Miss Ethel Mason, 1477 Washington Blvd. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. C. K. Pittman, 1233 Asbury Ave.

Cihcago; D.W. Redfield, 819 Chasee Ave., Chicago. Meet twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President Mrs. C. J. Limle. Secretary, Mrs. M. J. Miller. M etings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. J. Niles Wheeler; Secretary, Mrs. Emma A. Beebe. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. B. B. Carter; Secretary, Mrs. A. C. Beebe. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. Arthur Turner, 1452 Hampshire St. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. A. H. Norman, 1206 Ninth St., So th, Minneapolis.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. J. D. Warren, 2 Munger Terace. Sec'y. Mrs. Alfred Jacques, 1205 E. Third Street. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. S. R. Child, 9914 Kenwood Parkway; Secretary, Mrs. A. D. Dollenmayer, 724 E. 25th Street. Meetings first Wednesday of each month at 2:30 P. M.

St. Paul--Unity Church Branch. President, Mrs. Henry E. Randall, 945 Ashland Ave.; Secretary, Sarah D. Chapin, 627 Ashland Ave. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Dir ctor, Mrs. Laura N. Doolittle, 651 Marsha'l St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. C. E. Sanborn, 622 Market St.; Secretary, Miss Loretta F rench, 431 Chicago St. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings twice a month on Wednesday at 3 p. m.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stonewell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Place. Meetings second and Fourth Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Miss Ellen M. Gould, 316 East 10th srteet. Meetings every Wednesday at 2 P. M., from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Sara A. Bicknell. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Mrs. B. F. Shambaugh, North Clinton St.; Secretary Miss Stela Lowman. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. Hugh Campbell Dodge, 1102 Fulton St., Sec. Miss Merta Mitchell, Pleasant Ave. Meetings Monday afternoons at 3 o'clock.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenanhoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President. Mrs. I. D. Stevens, 3112 Garfield Ave.; Secretary, Mrs. J. B. Wallace, 433 W. 35th St. Meeting first and Third Friday all day for sewing; second Friday at 2 P. M. for discussion.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. Mrs. Edith Patterson, 1002 N. 9th St. Secretary Miss Ella Dyer. Meetings every Wednesday 2:30 P.M. day at 2:30 P. M.

St. Louis.—Eliot Society. President, Mrs. Wm. S. Stuyvesant, 5455 Maple Ave.; Secretary, Mrs. W. S. Curtis, 1748 Waverly Place. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Anthony Ittner, 2103 Park Ave., Secretary, Mrs. V. N. Fisher, 3518 Shenandoah Ave. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

Topeka.—Woman's Branch Alliance of Unity Church. President, Mrs. C. F. Slayton, 1824 Clay St.; Secretary, Mrs. Theo. A. Wilkie, 716 Lane St. Meetings every Friday at 2:30 P. M.

NEBRASKA

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. F. B. Harris, 1938 F St., Secretary, Mrs. F. W. Hellwig, 1316 L. St. Meetings first and third Wednesday of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. A. Smith, 984 North 25th Street. Secretary, Mrs. William Alderson, 3855 Seward St.. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle, People's Unitarian Church. President, Mrs. Geo. A. Parkins; Secretary Mrs. E. P. Clements. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. Frank Merriam Keezer, 1243 Columbine St.

Denver.—Unity Church Alliance. President, Miss Adelaide Butterfield, 3209 Eliot St.; Secretary, Mrs. L. C. Edwards, 1607 E. 17th Ave. Meetings, first, third and fifth Thursday.

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T. J. Annis; Secretary, Mrs. A. M. Hawley. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. Z. D. Walter, 107 W 7th St.; Secretary, Mrs. E. W. Baxter, 226 W. Abriendo Ave. Meetings second Wednesday of each month at 2:30 P. M.

A DIRECTORY of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke. Miss Belle, Mendota, Ill.
Ayers, Mrs. J. C. F., Edgerton, Kas.
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